

# THE BAPTIST.

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## To Preachers—Why?

You do not lay claim publicly to depth or breadth or height of intellectually. You do not lay public claim to superabundance of piety. No, no! You often confess your lack of spirituality with shamefacedness and humility. But there is one thing in which you reach the Bible standard—you do preach the old gospel. You do also rely on the Holy Spirit to make that gospel effectual. Now there is one question—simple yet great question—that I wanted to ask you. Are your converts converted during your sermon or during your prayer or at some quiet spot? To have a sinner converted right down in the congregation in the midst of the sermon is a surprise in some meetings: is it so in yours? If so why is it so? Every conversion in the New Testament took place while the sermon was being preached.

They that gladly heard the Word—in Peter's sermon—were baptized. When we preach the same old gospel relying on the same blessed Spirit, why is it that the apostles' converts professed in and at the end of the sermon while ours profess during prayers or in some after meeting? Have like causes ceased to produce like effects? When ought a man to rejoice in good news—when he hears it or a week or a year afterwards?

God bless and guide you in answering these questions. In good hope behind the Blood, your servant in Him,

R. A. COOPER.

Pontotoc, Miss.

## Growing Pains.

We are feeling them in Clinton. Isaiah's prophecy is being fulfilled that the place is getting too narrow for us. People are coming here more than ever to send their boys and girls to school. Houses are now building for ten new families, which hasn't happened here "since the war," and yet the demand grows. Some store houses recently built shows which way we are going. We want all the good Baptist people who can to come this way. Bring your church letters and go to work for the help of the cause. A few have come simply to "get the benefit" etc., who don't get much because they don't do much. Those of you who can't come send your children.

Our church has grown in many ways, having received about six hundred members in the last four years, doubled the amount they were giving at home and multiplied the contributions to missions by four. The growing pains we are feeling is the need of a church building a thing our church has never had, but worships in Mississippi College chapel. The college is

bound to have more room in the near future. The present lecture rooms are crowded—the boys' feet hanging out the windows as it were; and not always a mere figure of speech. The buildings have long been the poorest advertisement that the college had, and now they are not only unsatisfactory as to appearance but inadequate as to the needs.

Brethren, you have got a big thing here and it's getting bigger. This boy so to speak has outgrown his last year's trousers. The President and faculty have made it impossible to continue in the present quarters. Success costs something and we will have to pay the price. This new wine can't stay in the old bottles.

They do say the electric car line will be through here in a short while, water works and electric light fixtures are already here and we must keep up with the march of progress.

Young men, especially the young preachers, make your arrangements to come here in September; come to work and stay till you get through.

P. I. LIPSEY.

## Church Discipline.

I have been reading with interest what you and Bro. Thompson have had to say about forgiving disorderly church members and I can not see matters just as Bro. Thompson does unless I misunderstand him. It seems to me drunkenness on the part of a church member constitutes a double offense, a sin against God and a sin against the church; if he should repent of his sin and pray God to forgive him, and then he comes before the church with the usual statement that he has repented and feels that God for Christ's sake has forgiven him and asks the church to forgive him, I don't see how they can refuse to do so without violating the spirit of Mark xi:25, "And when ye stand praying forgive if ye have aught against any, that your father also which is in Heaven may forgive you your trespasses."

Now I can easily see how a church with a membership with no sins of their own to be forgiven could refuse to hear the pleadings of the penitent.

Brother, drunkenness is a sin, and so are many other things and if the church is compelled to exclude a man for one sin she must exclude for all sins regardless of one's repentance and pleas for forgiveness and under that rule the only way to remain a member of a church would be to live without sinning. No, Bro. Thompson, you must forgive even for drunkenness if the brother repents, for God says, "But if ye do not forgive neither will your Father

which is in heaven forgive your trespasses." You may say the Scripture to which I refer applies to matters of personal offense, even granting that it does, I hold that there is no such thing as a church apart from the individuals constituting its membership, and as drunkenness is an offense against all the members of the church at the same time, hence all the members must forgive before the brother can be restored to full fellowship after charges have been preferred. If it was only one brother trespassing against another, they could pray over the matter and get together and adjust things, forgive each other, bury the hatchet and go on the way rejoicing and never carry the matter to the church at all.

Now as to the passage of Scripture that Bro. Thompson quotes in his last article, where we are commanded to "withdraw from such as walketh disorderly." I submit that this Scripture implies a continuation in sin, and means about the same as to say he that liveth in sin. Of course if a member should persist in sin without repentance, he might be adjudged as an unregenerated man, and the sooner the church withdraws from him the better for all concerned, but he is not the man we are discussing, all that I have said refers to a brother overtaken in a fault, who after reflection has repented and asks forgiveness from those he has offended by his unbecoming conduct and I repeat that the church ought to forgive and try to forget the past and help him to mend the future. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted." Gal. 6:1.

Now, if I am wrong, I want to know it, for I must confess that my very soul is saturated with this spirit of forbearance and my heart fairly throbs in sympathy for the man who wants to do right and is overcome by sin.

Fraternally,

W. S. VARNADO.

Surely the fair sex will heed the reasonable request of the mayor and close up the gilded gambling shops (parlors) that they may be Saviors to the boys instead of proving their destroyers. The Memphis mayor's request is timely and deserves to be printed in every paper in the land. These euchre clubs where dainty and valuable prizes are awarded to the best lady card player are becoming formidable foes to society and morals and a positive blight to spirituality. It is high time a halt was called. Let all in authority follow this good mayor's example.



## Getting Ready For A Revival; The Day of the Spirit.

"Prepare ye the way of the Lord," Matt. 3:3.

Divine blessings are showered upon all men promiscuously, and the Spirit is sent to reveal Christ unto all men. But appropriating the gift of the Holy Spirit is not so like receiving showers of blessing, as like the irrigation of an arid desert. We wait patiently and passively for the waters from the clouds to fall upon our gardens and our streets, to refresh and sustain our crops and to cleanse our town from the dust and dirt of the drouth. We wait patiently and the showers descend and fresh cleanliness comes to our streets, and new life and beauty come to our crops and flowers.

Now, some people suppose that a revival of religion comes that way. We just agree upon a time and place and then ask God to let his spirit descend upon us, and the thing is done. We simply tarry at Jerusalem and the blessing descends and straightway we begin to speak with new tongues as the spirit gives us utterance. This is true only to be false; it is one of those dangerous half truths. To see this and only this is like seeing the eagle poised upon the peak of the mountain without seeing his flight up from the valley and along the slope, from earth to rock and from rock to peak until the cloud-veiled crest is reached. It is one thing to be filled with the spirit, it is another thing to be emptied of self and the world; and this must come before we can be filled with the spirit. Therefore, "Prepare ye the way of the Lord."

How may we prepare the way of the Lord?

First, by desiring his coming. Jesus teaches us to pray, "Thy kingdom come; thy will be done." Lowell wisely says, "To let the new life in we know, desire must open the portal." Mathew tells us to "ask and it shall be given." What will the father give us? Would you give your loved ones poisonous things, hurtful things. Neither will our heavenly father. But, "the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly."

Desire and request; that seems easy. It certainly is simple, but not so easy. Is it easy to turn out a horde of hellish habits, already become a part of one's self? Is it easy to rise above a lot of evil ambitions and low ideals, which have come to be one's vital breath? Is it easy to recast one's social circles and business methods? So also it is not easy to dethrone one's self, oust Satan, enthrone Christ and receive the Holy Spirit. We must have a new heart, be made new creatures in Christ Jesus; or we must have the joy of our salvation restored. So the call comes, "Prepare ye the way of the Lord; make his paths straight." Something must go out before he can come in. Why did Jesus ask the woman at Jacob's well about her husband, when she was coming to thirst for the water of life? He knew that her besetting sin must come to her attention as a barrier, and be cast out, before the water of life could spring up

within her. "Your iniquities have separated between you and your God," Is. 59:2. "If I regard iniquity in my heart, the Lord will not hear me," cries the psalmist.

James tells us, 4:3: "Ye ask and receive not because ye ask amiss, that ye may spend it in your pleasures." If in our meetings we want to experience a season of refreshing in order merely to feel good, then we are on too low a plain for the Almighty. Let's pray our way up, by divine grace, work our way up to God's high level. Personal vanity, denominational pride, church aggrandizement, religious bigotry, these must go, and must be replaced by a yearning of God's kingdom; a desire that the fountain of eternal life shall flow into the souls of men; that the immanuel may be ours, God with us. Eliminate church and self, and work for God's glory and the salvation of men. "Prepare ye the way of the Lord."

Ezekiel says, "These men have taken idols unto their hearts."

Mr. Torry says truly, "An idol is anything that takes the place of God."

Is there, sister, brother, something in your home, something in your social life, something in your business career that is the idol of your life? Let God be first and then these things will assume true proportions and find their proper place. Cast out every idol; "Prepare ye the way of the Lord."

Hatred, injury, and envy must go. And when ye stand praying, forgive, if ye have ought against any, Mark 11:25. Cast out hatred, that is hard enough; but is that all? One step further go. When at the altar and "there rememberest that thy brother has ought against thee, go thy way, first become reconciled to thy brother." It is not enough to say in our hearts that we forgive others; the Father would send us out in the world to do what we can to become reconciled to our enemies. Begin this at home. Make relations between members of the home as sweetly Christian as if Jesus were there. In word, deed and spirit be as sweetly Christian as you will wish you had been some day when one of your loved ones goes from the home-nest away. Be as harmoniously, generously Christian as you will wish you had been when you come to close your eyes upon home and family, and go to meet God in the judgment. The Lord may be kept out of your hearts by un-Christian living in the family. Begin at home; let family relations be made Christian, and then go out as far as the circle of misunderstanding and injury extend. For years, I was president of a college in Missouri. I had all sorts of dealings with all kinds of people. When I went from there, I left certain enemies. It was a heaviness and a hindrance to me ever after. Last year I went back there praying God to help me get right with my enemies. It was easy then. When we get the spirit of Christ in our hearts and ask him to help us, conditions are wonderfully favorable. When I stood in the streets of that little school town grasping the hand of a brother and friend, no longer an enemy, I felt a sweet relief and a new joy. I rejoiced to see that

old man again my friend before he should pass over the river to rest. And I was filled with a new fullness of my master's spirit as I drove down the street in the buggy with my other enemy, now leaning on my knee a friend. I said in my heart, "It was the call of a loving father bidding me to become reconciled to my brother; he wanted to give me a sweet relief and a fuller sense of his presence." Just as we are required to be right with God, so are we to be right with his children, our brethren. The first of the great commandments is to love God with all thy heart, the next, like unto it, is to love thy neighbor as thyself; these obey. When our hearts are right with God and with man we may come to seek God's blessing with the assurance that it is freely ours. "Prepare ye the way of the Lord."

So much on the negative side. But let us not only clear out the hindrances, but bring in the helps also.

I have said that appropriating divine grace is like irrigating an arid desert. In Utah, as the train sped along down the mountain stream, I noticed that a ditch began its way along down the arid desert, taking with it out of the stream sparkling waters from the mountains. I wondered at this. However, some miles below, I found gardens green and growing and all in blossom and fruit, while all around was sand and desert. Then an old Mormon explained to me that, from miles above, the flowing stream brought down the mountain torrent and tamed it into a placid pool for the irrigation of farms and gardens.

Sister, brother, is your soul parched by the fires of satanic lust, swept by the winds of the world and made barren of the fruits of the spirit? Follow back the stream of life to the place where you left off reading God's word daily in your homes; open out a channel for this fountain of revelation. Go back to the busy, feverish night when you neglected to lift your spirit to God in prayer, and there on the mountain of prayer tap the stream of divine grace and let your soul have a refreshing from the spirit. The word of God, read it, teach it, preach it, sing it, pray it; love, honor and use it. God has said of his word, "It shall not return unto me void; it shall prosper in the thing whereto I have sent it." Is. 55:10, 11. Will you sing it, sister, brother, as God's Word on its way to bless a soul? Will you forget your old forms of prayer and speak straight to God? Give him your heart to be filled with His Word, your hands to be filled with His work. "Prepare ye the way of the Lord."

So much in the secret place. Outside also there is work to do. "Whoso stoppeth his ears at the cry of the poor—shall not be heard." Warm your heart with a deed of charity done in love. He who lifts a burden from the heavy-laden, strikes a sympathetic chord in the bosom of Him who "went about doing good." When I was a farmer-boy I went out on horse-back along a quiet country road one fine summer morning. As I rode along amid the freshness and beauty of the new day, I saw a

poor widow coming shambling along, going out to her day's washing, I thought of her weariness and I thought of the three children in need. The Spirit of the Master was upon me. My hand slipped into my pocket for the fifty cents, my only savings, and as I dropped it into the shriveled washerwoman's hands and passed along, it was more than the widow's look of joy and word of thanks that followed me; the spirit was flooding my being with a sense of the divine presence. "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world."

We must give up sin, cast out idols, serve the needy, forgive our enemies, right wrong, commune with God in prayer, read His Word and meet together for His worship; but the beautiful culmination of it all is found in soul winning. "How beautiful upon the mountain are the feet of him that bringeth good tidings, that publisheth peace; that bringeth tidings of good, that publisheth salvation, that sayeth unto Zion, Thy God reigneth," Is. 52:7. When a heart on fire with the message of divine love, pours out its treasure to another how happily does he prepare the way of the Lord. The Word must be received, the Word must be given. "In the beginning was the Word and the Word was with God, and the Word was God." Drink in the Word therefore from the Book, from the pulpit, from sacred song; breathe it in earnest prayer, then bear the good news to others. Ask the Holy Spirit to lay it on your heart, and help you to lay it on the hearts of others. Drink in the holy fire, breath it in love to the one you can. "Prepare ye the way of the Lord."

WM. F. ROBERTS.

Grenada First Church.

### For Two Special Reasons.

For quite a while I have desired for one special reason to speak to the Baptist Brotherhood of the State—rather of the Convention portion of the State—through the columns of our convention organ—THE BAPTIST—but, for the most part, for lack of time have not done so. But now that I have two powerful reasons for doing so—thereby killing two birds with one rock, and an hour to spare, I beg the brethren interested to hear me for this one time, and the Lord give us "understanding hearts and applying consciences."

My desire, in the first place, is to commend and recommend the late utterances of our Convention in the city of Hattiesburg, "on the paper question"—THE BAPTIST—and second, "on the College question"—and then to insist upon the doing of these things. But before proceeding further I may be permitted to say that the "management" of neither the paper nor the college has "employed" me—indeed not so much as a suggestion was made that I write—and therefore, the labor on my part is one of unselfish love for the paper and college.

1st, then, let us consider the "paper

question," as to our State—Convention—Organ.

(a) No thoughtful Baptist can fail to appreciate the importance of a paper medium of communication if we would accomplish the greatest amount of good in support of the work at home—in our own immediate community—in our State, etc., and to the end of the earth. All realize the fact that knowledge of interests involved is imperative for the greatest efficiency, which all Christians should covet to possess.

Therefore the need of the paper all concede, for confessedly we get vastly more helpful information and suggestions from THE BAPTIST—as to our Convention work—than from all other papers on this broad earth combined, because it is, of all the denomination papers, the only one which is directly concerned in the local work of (Convention) Mississippi Baptists, of whom every pastor, minister and member is a part, each one of whom should be directly and actively concerned as to its circulation.

There is, my brethren, absolutely no reason why every one of us should not busy ourselves—without money considerations—in the general circulation of our paper, THE BAPTIST, for the sake of helping on the cause for which it stands.

I would especially insist upon the pastors doing all in their power to place the paper in every home within their respective memberships—their church or churches—and once a year renew these subscribers, and thus not only keep subscriptions renewed, but also the list increased as the membership increases. From personal experience of a long period of years, I know this can be done. And I believe it is due the cause we serve that it should, shall be done. Furthermore it occurs to me that our earnest Christian pastors, and laymen as for that matter, would, on account of their interest in the general—well as the definite and local good, do this work.

They are not too busy, for a few, as busy as they, do this work, and all could. I am sure there is a gentleman of my acquaintance, a preacher too, he is, although not now a pastor, and one who has for a year or two given about 18 hours per day to mental and physical labors, who has found time to send in new subscriptions and renewals, every once in a while. As he has, (and doubtless expects to continue doing) done, so could we all. Let us do it brethren and the Lord will reward us.

Fraternally,

J. J. W. MATHIS.

Kansas City.

BY J. F. HAILEY.

It has been a long while since I wrote you. My work was very heavy during the spring term, so I cut all correspondence beyond my own family. After a month in the country, we are at home for a short while.

In an unfinished article begun months ago, I notice a reference to Dr. Sample's

demand for a trial. I said he deliberately eliminated the plain, explicit statement of Christ, in an argument on the subject of divorce; he pleaded "not guilty," and demanded a speedy trial. Criminals must await the sitting of the court. As to the matter of guilt, he, like many a poor wretch, said too much or said it too soon. Writing under date of Feb 4th, he says: "We are forced to eliminate the record of Mark and Luke entirely." The record eliminated is the "plain, explicit statement of Christ," which, by his own confession, he eliminated; then the complaint against me must be as to the deliberation. If he was not deliberate, then he was handling the words of Christ with criminal carelessness. Which horn of the dilemma are you on, doctor? The court says you are guilty. Next.

In moving about the world one is struck with the oddities here and there. Kansas City has its share. Here are some signs one may see: "Cows and calves for Sale," "Fashionable Sewing Done here," "I have died," "I seen," "I had come," are common, while "He lays" is constant. People in this country never use a bucket; pails alone are allowed here. Swine rarely stop their rush for packing house age long enough to claim acquaintance with the clystian fields where shoats go to hog heaven. Farmers never look after odd jobs about the place; they simply "do up" the chores.

This country is the home of the Jameses and Youngers. Two of the best members in Calvary church, K. C., are first cousins to Jesse James. Their father was the most noted deacon in the country; Jesse's father was a Baptist preacher. Jesse had a step-father at an early age. Cole, the most noted of the Youngers, lives at Lee's Summit, less than twenty miles south-east of Kansas City. He is said to be a very affable man and fond of children. The governor of Iowa pardoned him from a life sentence last year, after he had been twenty years in the penitentiary.

The strike now on, threatens to be a serious affair. It was thought to be settled Friday, but opened again yesterday with "bad blood." The strikers have sent in an ultimatum to go into effect tomorrow morning at seven o'clock. The packers are reported to be determined to fight it out to a finish. Fresh meat is already up 2½c. Irish potatoes are cheap and the supply far in excess of demands. My grocer gets his bacon and hams from a firm in Iowa, where the strike gives no disturbance. Butter and milk hold their own. My people at Grandview have a few hens laying, so I hope to weather the storm. More anon.

Who?

Bro. L. A. Duncan says "The pulpit can never convert the world; for it only reaches the pew;" etc.

I would like to know who furnishes the missionaries that carry the gospel to foreign parts if it is not the pew? Who furnishes the money that supports the missionary if it is not the pew? and what would become of the pew if it was not for the pulpit? Is not every one in the pew who contributes a dollar to missions helping to carry out the Commission "Go ye, etc." J. R. SAMPLE.



## Field Notes.

Since last account the tramp has visited Columbia, Bond, Prentiss, Silver Creek and Hebron. Though unable to wear his shoe, he must see the people. At

## COLUMBIA.

The genial Hewitt was missed, but Bro. Sproles who supplies for the pastor during his absence in Chicago, interested himself in the affairs of this scribe. Bro. Sproles is a young man who but a year ago turned aside from Blackston, to devote himself to the ministry. He will return to the Seminary at the opening of the session.

## BOND.

The tramp supplied for Bro. J. P. Culpepper on Sabbath. Bro. C. was in a meeting at Purvis which proved a great meeting.

Bro. Moore of Prentiss, said to ye tramp at the Convention, "You ought to come to Prentiss. The people are there." So thought he would go and see. And sure enough he found them. Oh, just swarms of them. Found Bro. Trotter of Hattiesburg, doing the preaching in a fine meeting at old Bethany church. Bro. Moore is pastor. Two days were spent here enjoying the services and writing names for THE BAPTIST, thus combining pleasure and profit. Bro. Trotter is a fine preacher. He enjoys the happy faculty of making manifest the way of salvation. Bishop Moore is doing a fine work in his new field. He pastors the Prentiss church, Bethany and Silver Creek.

## SILVER CREEK.

Here the beloved J. P. Williams resides and feeds the flock at Silver Creek—(should have said Calvary Church, and Monticello).—His great kindness to the tramp will long linger as a fragrant memory. Nor should the gracious little woman who presides over his home affairs be overlooked. She is a charming hostess and by her unaffected kindness the tramp was brought under lasting obligations. Horse and buggy were placed at the disposal of ye scribe. On Saturday a drive of 4 miles brought him up at the old Silver Creek church, where Bro. Moore, with the assistance of Elder T. D. Bush, was to begin a series of meetings. Bro. B. not having put in an appearance the writer preached. The Sabbath was spent in Silver Creek Calvary, filling appointment for Bro. Williams. Monday returned to hear Bro. Bush, enjoy the meeting and enlist the people in THE BAPTIST. At last accounts, they were having a great meeting.

## HEBRON.

Two days were spent here. Bro. J. H. Lane was found assisting Pastor Drummond in a series of meetings. Great congregations attended at all these meetings, and excellent results followed them all. On the trip it was the pleasure of the writer, to meet two brothers of Ex-Governor Longino. A night spent in the home of one and a rest in the home of the other, which proved to be the birth-place of the Governor, and where he exercised his muscle breaking the "stubborn globe." Thus

is illustrated the fact that from the little farm in the country home come the bone and sinew of the nation. Wednesday night finds ye tramp again under the hospitable roof of Bro. Pastor Williams. Thursday morning bidding adieu to new friends, the Iron horse bears ye tramp towards home and loved ones. Now a little rest and away to other fields of conquest. About 50 new names for THE BAPTIST. Pretty good.

## West Laurel.

Although, not yet weaned, she has put forth some little capers. At birth, she assumed a balance of debt on building and paid it, and then took half a preacher's support, and also bought him a home, under an arrangement of twenty dollars per month; and then the matter of pews came and she has now accomplished this all but the perfection—*nice oak pews*—the best bargain in Mississippi, costing near three hundred dollars, and are up, beautiful and bright, waiting to seat you, and will be paid for in full, when you read this, and all are feeling good. Some "pounding," also, of the needy, has been done,—and money given, and forty dollars paid aid in meeting, with thirty-seven, and odd, to State Missions. And above it all, the Lord has added unto us "such as were being saved,"—thirty-five baptized.

There is a future here, unless we forget God and quit His presence.

Pray for us, that Jonah may never come. J. E. PHILLIPS.

## Hebron Meeting.

It was my pleasure to be with Pastor R. Drummond and his people at old Hebron in Lawrence county, embracing the fourth Sunday in July.

It was a gracious meeting from start to close. The saints worshipped and God saved fourteen happy young people who were baptized beneath the silvery waters of Silver Creek which flows hard by. The people came every day by sections, and when you faced the audience you saw a sea of faces, and it naturally preached itself.

This is where father Robertson told the story so long, but most of the saints to whom he preached have been gathered to their fathers. This is the early home of Dr. Riley, the author of our school history. And where my little wife was born.

During the meeting I took the children where their mother attended the old field school, and the place where Bro. J. C. Buckley, buried her in baptism with the Lord.

Yes, I have been walking on holy grounds this week. Pastor Drummond has his home here—a nice residence perched high on a rocky knoll. His noble wife and accomplished daughters constitute a happy family.

Bro. Drummond has been in all the waters in this country baptizing believers in Jesus Christ. He was born not far from this place and has been going in and out before the people here for years, and he

still grows in favor with the people. He, Williams, ad Buckley are great men of God, in this part.

The new R. R. is now opening this part of God's earth. New Hebron is building on the road a mile and a half west of old Hebron, hence it will not be long before nothing will be left in old Hebron but the church and the blessed old spring which is flowing and throwing up its crystal tide as it did when I was a boy.

But Hebron is large enough to divine, and have a church at New Hebron, and at old Hebron too, and this better develops God's saints.

I. P. TROTTER.

## From Yazoo City.

It may be of some interest to the brethren who have so generously aided in reestablishing our work to know that the contract for our house of worship has been let to one of the best contractors in the State. Work is to begin in about ten days; the house to be completed not later Jan. 1st. 1905.

Work on the pastor's home (that's what it is to be for a time at least) is progressing very satisfactorily under the efficient management of Bro. W. W. McMurtry, one of our deacons. We hope to be home not later than September 15th. We still need something like \$1,000.00 to finish the home from debt. I am looking to those brethren who did not make pledges at the Convention for the needed \$1,000.00. I believe the Lord needs that money here and is going to have it sent. Our home people are showing a heroic and self-sacrificing spirit. You may depend upon us brethren, to do our best in using the means you commit to our keeping for the Lord's cause.

Truly,

W. J. DERRICK.

## "The References."

IN THE BAPTIST of July 21, 1904, Bro. Ben Franklin, has favored us with some "references" that he offers as proof to "Piney Woods Pastor's" question, as to whether a church is vested with Scriptural authority to "forgive a member who gets drunk and at the same time retain him in fellowship." So well pleased does Bro. F. seem to be with his "references" that he concludes that "they should satisfy Piney Woods Pastor and Jno. Thompson." Well now, if these passages of Scriptures are references to the original question, then I agree with him that the "Pastor" and Thompson should be satisfied.

I refer the reader to the original question as found in THE BAPTIST, May 26, 1904, and then to Matt. 12:31, 32, which are the first two passages of Scripture that Bro. F. gives as "references" from which he draws his strange conclusions. The two passages are a part of the account of Christ's comparison of a pardonable and an unpardonable sin, which have no more relation to the original question than a cheese has to the moon. If there is anything in the two passages that has helped Bro. F. to such conclusions that he has set

forth, it is that God will forgive, "All manner of sin, etc." Bro. F., who has questioned the mercy of God in Christ to forgive, "All manner of sin," etc., in any of the notes on this question? If I have, point it out and I will recall it.

I now ask the reader's careful consideration to Bro. F.'s statement when he says, if some brethren or a member gets drunk, repents, asks the church to forgive him, there is no Scripture to justify the church in withholding the forgiveness asked." Such reasoning is from a position of what the Scriptures do not teach, rather than what they do teach, and is the foundation of the most willful disobedience that any child of God or church of Jesus Christ can bring to bear against the law of Christ. Bro. F., Pedro Baptist's reason from your position to prove that sprinkling and pouring is Scriptural baptism, that there is no Scripture to justify the church in withholding it, especially, when it is requested. Now Brother, turn and read 2 Thess. 3rd. chapter, and the 6th verse especially, with other references to the question and you will find the "withholding."

The next reference Bro. F. gives us is Matt. 18:21, 22. Peter asked Christ, "How oft shall my brother sin against me, and I forgive him?" But, he is as silent as the grave as to how oft he or a church of Christ shall forgive a sin against God, for he evidently knew that a sin on the part of another toward him was an individual offense, that he had a right to settle if his brother toward him repented. But a sin against God is known to be a General Offense, the punishment of which a church of Christ is authorized to sanction. But Bro. F. proposes to take the law governing an individual offense, and apply it to a General Offense, regardless of the Scriptural distinction between them.

Bro. F. concludes with this assertion, "If one individual brother is to forgive another brother until seventy times seven for sinning against him, why should not the church do so?" The question is easily answered.

1st. There is no law authorizing a church to do that.

2nd. Churches of Jesus Christ are executive, and not legislative bodies, therefore have no right to make a law to that end.

Brother, if according to your idea, churches are going to forgive a brother for sin against God, seventy times seven, why bring him before the church at all? unless it be for penance, which no church is authorized to exact. Seventy times seven means, Unlimited. Read the remaining thirteen verses of your "references" Matt. 18, also 1 Cor. 5, and your ideas will change.

In conclusion I want to tell you that you have not satisfied Jno. Thompson, for the simple reason that your "references" and statements are nothing more than apologies for retaining disorderly members in churches of Christ when God's Word commands that they be put out.

"Piney Woods Pastor" can answer for

himself. Meanwhile give us according to his request, book, chapter and verse on the question.

Very respectfully,

JNO THOMPSON.

Conn, Miss.

## Hickory, Miss.

On the 17th of July Bro. I. A. Hailey of Clinton, Ky., began a series of meetings with the Baptist church of this place and continued up to 30th.

The congregations were large from the first to the last service with the best attention ever witnessed. Up to date there are 34 additions, 19 by letter, 15 by experience and baptism, with prospects of several more. It is the greatest revival the church has ever experienced.

Bry. Hailey is a very earnest and enthusiastic preacher. He has put on them, salvation by grace through the blood of Christ and obedience, from love to God and not fear of hell just reward and punishments.

His expository Bible readings are peculiarly his own thoroughly orthodox and so clearly and forcefully put that all can readily grasp his teachings. He has no clap trap or high pressure methods: simply preaches the gospel and invites the people to accept Christ and be saved. Bro. Hailey also secured 20 subscribers for Foreign Mission Journal during his stay there by working up an interest in Mission work.

May God's richest blessings be upon him and his work.

Yours,

J. E. CHAPMAN.

## Bethany.

It was my privilege to aid Bro. T. J. Moore, of Prentiss, Miss., in a meeting at old Bethany church. I did some of my first preaching in that grand old church more than 20 years ago. I was then a beardless boy. In 1919, the church will be 100 years old. The amount of good accomplished by that organization, through the years only eternity will reveal. I preached twice each day at Bethany and at Prentiss each night—when the weather allowed. In all I believe there were 21 additions. Bro. Moore is getting hold in a commendable way. He has the confidence and love of the people. The work of the Lord is prospering in his hands. The Prentiss church now has 75 members. They have one of the best lots in town. By January 1, 1906, you may expect to see in Prentiss one of the best church houses for one of the best churches in South Mississippi.

This is one of the most hopeful fields—big with promise.

I. P. TROTTER.

## Notice.

All delegates and visitors to the Columbus Baptist Association, to meet in Starkville on September 9, 1904, will please send in their names to

J. B. HOGAN, Ch. Com.

## Church News.

Pastor H. C. Rosamond has recently conducted a meeting at Milligan's Springs.

A lot for a Baptist church building has been purchased at the new railroad town of Crenshaw in the Delta.

The contract has been let for rebuilding the Baptist church at Yazoo City. It will be the first church rebuilt in Yazoo City.

Rev. W. M. Farmer of Como, has just closed a great meeting with Pastor J. J. Justice at Enon, east of Summit, in which 24 were added.

The meeting which closed at Saron a week ago was a fine one, twelve being received and the church greatly encouraged. Dr. H. F. Sproles aided Rev. J. T. Ellis, the pastor.

Rev. W. J. Epting, assisted by Rev. R. A. Kimbrough has recently held a meeting at Oak Hill, near Boonesville, in which 10 were added into the church. They are planning to enlarge their house.

Bro. F. N. Butler has just closed a good meeting with his Fair River Church, in which were ten accessions. Rev. J. W. Mayfield, a Mississippi College man, assisted, rendering very acceptable service.

Rev. J. O. Buckley assisted Rev. J. C. Buckley in a meeting at Enon. There were seven additions and a general uplift. They have money enough to finish their house of worship, and to ceil and paint same.

Evangelist Sid Williams is now assisting Pastor J. F. Dobbs in a meeting at Madisonville, east Texas. A daughter, Mrs. Dr. Speers, of our esteemed Bro. Lomax, resides in this little city. The meeting starts with fine interest.

In a recent meeting at Abbeville, in which Rev. W. F. Roberts of Grenada assisted, four were added to the membership and the ties of fellowship greatly strengthened. It was pronounced by Pastor J. W. Field and all concerned as a great meeting.

The old Cherry Creek Church closed a gracious meeting recently. Twenty souls were added. Rev. S. V. Gullet assisted the pastor Rev. T. A. J. Beasley. The members fell in line and all went to work. This course will always insure a great meeting among God's people.

We have received an account from somebody, we know not who, of two meetings, one at Siloam, where 16 joined and where Rev. Z. Loftin is pastor, and the other at Gitano where 24 converts were made and where Rev. Mr. Harrellson, M. D. is pastor. We take it for granted that these statements are facts, but do not vouch for them, as the communication contains no signature.



## For What Do Baptists Stand?

Probably a great many people believe that Baptists have no distinct mission save to insist upon immersion as the only Scriptural mode of baptism. The name which we bear seems, in part at least, to warrant such an assumption, for its only etymological suggestion is in the direction of baptism. No name, however, can be trusted to describe fully the genesis, historical development and present belief of an ecclesiastical body. It is, at the best, but partially descriptive, and at its worst it is positively misleading, in that it magnifies the less important and fails even to suggest the things of greatest consequence.

It is well, even for Baptists, to understand that the chief reason for our existence is not specified in the name we bear. Important as it is that Christians conform to the New Testament teaching concerning baptism, there are truths more important than any that set forth ceremonial obligation or practice. To say that the birth from above is more important than is the form by which we undertake to declare it, in no degree affects our testimony concerning the proper mode and subjects of baptism. Our name may indicate that, more than any other denomination, we lay stress upon baptism; but the truth is that Baptists have never attributed to this ordinance the magical virtues which are attached to it by many other bodies of Christians. We do not believe and have never believed, that it has regenerating power. No Baptist would endorse the assertion made recently by a Protestant minister in a neighboring city: "Baptism is the only way revealed by which we may be incorporated into Christ." We not only repudiate such a statement, but believe that multitudes have been "incorporated into Christ" who have never been baptized at all.

We have no disposition to enter upon the discussion of the vexed question of our denominational beginnings, but those who are disposed to believe that Baptists exist with the sole object of setting forth the truth regarding baptism should indulge themselves in a little reading of history. It is not difficult to find out upon what the emphasis was laid by those who, in the earlier part of the seventeenth century, were execrated as Anabaptists. They were despised and hated and persecuted, not only by Roman Catholics but by the followers of Luther and Zwingli and Calvin. Their belief has been summed up very fairly, as follows: (1) The church of God must be a community of holy men. (2) Faith is the result of divine tuition alone which is not compelled by a fire or sword. (3) A rite which has neither the sanction nor command of the Lord Jesus Christ, or his apostles will not be admitted among the ordinances of the Lord's kingdom. Secular potentates have neither place nor dominion in the kingdom of him who is the blessed and only Potentate, the King of kings and Lord of Lords, so there's but one lawgiver in the church, Jesus Christ.

It will be seen that in the summary the

matter of baptism is only touched upon indirectly. The repudiation of any ordinance which "has neither the sanction nor the command of the Lord Jesus Christ, or his apostles," undoubtedly had in view the practice of baptizing infants; and just when insistence upon immersion appears in modern Baptist history seems, as yet, an unsettled question. The main contention of these early Baptists, and their chief offense as well, lay in their strenuous opposition to the admission of unregenerate persons to church membership, and in their refusal to acknowledge the authority of magistrates in matters of religion. The reformers held that the church was properly composed of those who, at any age, had been baptized. The Baptists declared that the visible church is an "assembly of true and real saints, and ought, therefore, to be inaccessible to the wicked and unrighteous." A regenerate church! for this have Baptists stood from the beginning.

A second fundamental of the primitive Baptist contention was that the secular power has no right to interfere with the church of Christ. Neither Luther nor Calvin dreamed of a church separate from the State. There is no creed or confession framed by any of the reformers which does not give to the magistrate coercive power in religion. If any one is in doubt as to the position taken upon this matter by the early Baptists, let him read "Tracts Upon Liberty of Conscience and Persecution," edited by the Hansard Knollys Society of London (1614:1661). It is abundantly proved, by a variety of evidence, that a fundamental element of early Baptist belief is found in the insistence upon liberty of conscience.

If we sum up, then, that which historically distinguishes Baptists from their fellow-Christians, we find these principles emphasized: a regenerate church, religious liberty, conformity to the teaching of the New Testament in all things, ceremonies not excepted. It will not once be urged by our brethren of other communions that Baptists are not peculiar in their devotion to these principles; that all Protestant bodies assent to this declaration of faith. The measure of truth in this claim—and it is not quite as valid as we could wish—only serves to reveal something of that which has been done by Baptists. No one will claim that we have misrepresented the position held by the reformed churches 300 years ago, neither shall we deny that a great change has taken place in the general attitude of Christians concerning these fundamental things. Many of the children of those early reformers do not believe as did their fathers. Baptist opposition to the union of church and State, and to a church made up of regenerate and unregenerate, does not loom as large as it once did, for the reason that it does not now have the field to itself. Even devotion to the doctrine of baptismal regeneration is dying out, and men are coming to realize that a spiritual change cannot be wrought by a physical agency. As the ground of contention between Baptists and others has narrowed that which re-

mains has been thrown into greater prominence. The battle for religious liberty has been fought and won, at least in America. The contention for a regenerate church membership finds no formal opposition, to say the least, among Protestant Christians. The remaining primary Baptist principle, viz: obedience to the teaching of Jesus Christ, is accepted in theory by all, and rejected in practice only by those who desire to substitute something of their own devising for that ordinance commanded by Christ. It is because of the victories which have been won by Baptists that the mistake is so often made of assuming that they stand only for an ordinance.

Baptists still stand for the historic faith in all its completeness. And because we do this, we refuse to accept any interpretation of the Baptist position which confines us simply to the championship of immersion and close communion. We insist upon immersion because such insistence is made necessary by our loyalty to the teaching of the New Testament. Slowly but surely the Christian world is coming our way. When our brethren of other Protestant faiths have rejected all the errors carried over into the reform movement from the Roman Catholic church, so many of which they have already sloughed off, then Baptists will have accomplished their mission. Until that time, glorying in the history already made, we stand for a pure church liberty of conscience and absolute obedience to Jesus Christ—The Standard.

## The St. Louis Fair And Mexican Missions.

Are you going to the "Fair?" If so, don't fail "to take" the Roman Catholic exhibit. I understand that they are to have a Department in the Exhibition. If their collection is half way complete, it will gratify the curious and open the eyes of the serious.

In looking through the book department, you will evidently find a large collection of yellow back novels; may be some treatises on bull fighting and cock-fighting in Catholic countries. But text books for schools and colleges will be very scarce; and no Bibles or Bible helps, such as commentaries and concordances. Nor need you look for books on the Christian training of children, Sabbath-schools, observance of the Lord's day, Temperance or Prohibition. I suspect that the Catholic exhibit at St. Louis will consist mainly of relics, scapularies, crucifixes, bones of the apostles and saints, cat-of-nine-tails employed by Catholics even now for self-scourging as an act of penance; also a variety of the 27 instruments of torture used in time of the inquisition to "convert" evangelicals to Catholicism. Ask them to please bring out the two skulls of St. Peter, a small one of him as a boy and a large one of him as a man. They have had these two on exhibition elsewhere with this explanation as to the difference in size. It may be that, by this time, they have a very small

one of him when he was an infant.

In the art department you will perhaps find pictures representing the priests baptizing and blessing all kinds of birds and four-footed beasts, on January 17. St. Anthony's day; also American visitors in Rome on their knees kissing the Pope's big toe, and companies of half nude penitent pilgrims in midnight procession, wading through the snow barefooted.

But I suppose the above exhibit at St. Louis will possess little interest for visitors from Mexico and other Catholic countries where Romanism is seen and known with its every day clothes on.

A kind letter comes to me from a prominent Christian worker in Texas, who is greatly interested in American missions and the Mexican people, and who had just returned from the "Fair." I take the liberty of copying from the letter the following paragraph: "I met a number of Mexicans and talked with them (in Spanish.) I was struck with their interest in American affairs as represented 'Estados Unidos' (United States,) that to them seems to represent America." Yes, the Mexican people, so long ground down under the iron heel of Romanism, are now politically free, and they are waking up to a knowledge of their resources and opportunities, and are moving forward as never before in all their history. I venture the opinion that, all things considered no other nation on the face of the earth has made greater progress during the last twenty years than Mexico. Not to speak of the millions of foreign capital which are being invested here in railroads, mines, manufacturing and extensive haciendas for the production of india rubber, coffee and tropical fruits, there is among the people everywhere a growing interest and even enthusiasm in education and material development. Certainly there has never been a more auspicious time for pressing the Gospel in Mexico than now.

## MEXICAN MISSIONS.

Our annual report presented before the Nashville Convention in May, contained nothing startling, and yet the 147 baptisms in Mexico during the year, represents a very small part of the work done and the progress made.

The missionaries are in their usual health; all are full of work, baptisms are frequent; an occasional church is organized; harmony prevails among the missionaries, and our hearts are made glad as we observe many other signs of growth and prosperity in the work at large. Our six day schools, located in different parts of the Republic, though all young, are growing in popularity, usefulness, and the number of students in attendance. The work in our Sunday Schools and Young People's Unions is taking on new life. El Expositor Biblico, our Sunday School monthly, has increased its circulation 25 per cent during the last six months. It now has a circulation 1,250, and we hope to run it up to 1,500 within another twelve months. Our two Missions, the Northern and Southern, are soon to hold their annual

meetings. Two or three days are spent in prayer and consultation about the different fields, the work and the workers; plans and estimates are made for the coming year.

As the missionaries are widely separated and all very busy, they seldom enjoy the pleasure of seeing each other; hence these annual gatherings have come to be a social and spiritual feast to us, and we always look forward to them with eagerness and pleasure.]

There is a sore need of two new men and their wives to occupy important centers; also two devoutly pious unmarried ladies to work in the Sunday Schools and among the women and children, organizing and teaching as well as going from house to house with Bible in hand. There are so many doors opened to them that are closed to male missionaries. May the dear Lord lay it heavily on the hearts of some men and women who read these lines, to give their lives to the redemption of Mexico. This is a blessed work; one worthy of the most talented and pious, and it offers a rich yield of immortal souls. Reader, if the way is blocked up before you; then won't you encourage and help some one else to come?

JAMES GARVIN CHASTAIN.  
Guadalajara, Mexico.

## The Convention And Other Things.

It was a great pleasure to me to attend the State Convention at Hattiesburg. The hospitality of the city was refreshing and each one of us came away feeling that we had the very best entertainment. The fellowship of the Convention was pure and wholesome.

On entering the Convention I felt somewhat a stranger, but not long. My impression is that southern preachers are easier to get acquainted with than those further north.

There is a great deal of sentiment among the southern brethren whereas business characterizes the bodies north of us. A man brought up on the sentiment side likes it. I feel more at home in Mississippi than I did in Missouri though I have no complaint to make against the brethren in that great State.

We are anxious for the Convention in the northern portion of the State. Tupelo justly has the honor for another year. Brethren, get ready for the welcome—it will be as hearty if not as eloquent as the one at Hattiesburg.

Amory Church is doing herself proud with her new and untried and I feel unworthy pastor. I am in love with the work and see hopeful signs for the future.

Our meeting will be held sometime early in the fall. In the meantime I will be busy in helping the brethren in revivals. I am booked for four between now and September. I will assist Brethren Potter and Henderson in two each. Bro. Rogers is also busy in meetings. Aberdeen, I understand, is to have a meeting soon, conducted by Bro. Tull. They are still without a pastor. It is to be hoped that this important field will be manned soon. Pray for us.

Faternally,  
W. A. JORDAN.

## "After Many Days."

Some years ago—when a boy—the Lord took hold of my heart, and my co-partner, while in the cradle, came to see me to judge as to the genuineness of my profession; and "after many days" said that my bearing, as he observed it on this visit, had more to do with his conversion than anything else. So, the bread "cast upon the waters," unconsciously, was gathered up to the joy of my soul, and the statement that we should "sow beside all waters" was more firmly set. We "know not which shall prosper, this or that."

"After many days" we have put in our pews and—you ought to see them. They are pretty and we feel good, and their price is covered with cash in hand and good subscriptions to be paid in just a few days. Then, some "big" somebody will be wanted to preach a "dedication" sermon, and as there are "lots" of such in Mississippi and elsewhere, we are hopeful of success.

Baptized three yesterday aft.—remnant of meeting—and received a good brother and his wife last, by letter—they hail from S. C., and our church thinks right well of them—as also, other folks.

Please pray for us, "while the days are passing by."

J. E. PHILLIPS.

## Mrs. T. C. Lowrey.

Five months ago, Secretary T. C. Lowrey of Blue Mountain Female College, assisted by the lady physician of the college, carried his wife on a cot to Dr. Crawford's Sanitarium, Memphis, for a surgical operation that seemed to be the only hope of saving her life. She was not physically able for the operation until June 20, and was in a very critical condition for several days thereafter. However, she returned home this morning and, while she is still weak from the effects of the operation, all indications are that she has been permanently relieved of the ailment that made it necessary and that she will soon be in the full enjoyment of perfect health and strength. Mr. and Mrs. Lowrey were married just nine years ago this morning, and the lateness of their train today brought them home almost (if not exactly) nine years to the minute from the time that the minister pronounced them husband and wife. Few marriages have been so full of happiness; but they declare that the joys of that did not compare with those of today.—Memphis Commercial Appeal.

## Three Suggestions.

First: That in writing accounts of our protracted meetings we fail to mention the amount of money given to the visiting minister.

Second: That during our protracted meetings we do not fail to see that THE BAPTIST is read and paid for in every family in the church.

Third: That during this protracted meeting period, while our young people are preparing to go off to college, we insist that they go to Baptist schools.

J. L. JOHNSON, JR.  
Clinton, Miss., July 23, 1904.



## THE BAPTIST.

\$2.00 Per Annum in Advance.

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—BY THE—  
MISSISSIPPI BAPTIST PUBLISHING COMPANY,  
—AT—  
Jackson, Mississippi.

T. J. BAILEY EDITOR AND MANAGER.

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No communication will be printed unless it is accompanied by the name of the author.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

## An Announcement.

Beginning with this issue we make two changes which we feel will be recognized as steps in the right direction. We start this week with a department of condensed church news, which is taken from accounts of meetings sent in by pastors and others. The condensing of the news letters has become a necessity, in order to make room in the paper for other matter, which heretofore had to be left out. We request that pastors and others will not fail to send in accounts of meetings; and, if two or six pages are boiled down to as many lines, we beg that you will not be offended.

This course will put a good deal more work on the editor, but it is thought that it will be more acceptable to the readers. What we desire from the pastors is how long the meeting lasted, who helped in the meeting and the main results, all of which can ordinarily be stated inside of a dozen lines.

We are also arranging for a Query Column. Any one can send in questions about anything, and, unless the editor adjudges it best not to answer some of them, all will be answered; but the name of the person asking the question will not be given. Neither will it be known who answers any given question. The one who asks and the one who answers the question will be unknown and unknowable.

## Event and Comment.

Deacon J. M. Haley, of Crystal Springs, died on last Lord's day morning. Thus a good man passed away.

As an advertising scheme Harris Business College is offering a few scholarships at a big bargain. Write them.

Catalogue and Announcements of the Wiggins High School for term of 1904-1905 has reached our desk. It is in size a good deal above the average high school catalogue, and is well illustrated. Write

to Prof. W. F. Bond, Principal, Wiggins, Miss., for one. See advertisement in another column.

A fine meeting in which Rev. J. R. Hughes assisted the pastor, has just closed at Providence church near Yazoo City. Several years ago Bro. Hughes was pastor here and his presence in the meeting was greatly enjoyed by his many friends. Fifteen new members were added, and the church greatly encouraged. Rev. A. H. Mahaffey is the happy pastor.

Rev. T. J. Davenport and wife, of Millington, Tenn., have given President P. T. Hale, of the Southwestern University, at Jackson, Tenn., \$1,000.00 toward the \$50,000.00 additional endowment that Dr. Hale is raising for the University. It will be pleasant news to Dr. Hale's many friends in this state that he is succeeding so well in the important positions to which he has recently been called.

Rev. A. Lichtenstein, a converted Jew, and missionary to the Jews of St. Louis, delivered an address in the First Baptist church, Jackson, Sunday, 8 p. m., to an overflowing house. The First Presbyterian, First Methodist and First Christian churches united in the service. The speaker made a fine impression on the great crowd and it is to be hoped that work among the Jews received an impetus hitherto unfelt by our people.

Prof. Gayle Riley, who for several years has been professor in Brenau College, Gainesville, Ga., has been added to the faculty of the Southwestern Baptist University, at Jackson, Tenn. Prof. Riley is an A. M. of Georgetown College, and a full graduate of Princeton University, and is an enthusiast in Christian education. He is the son of Dr. M. M. Riley, and a nephew of Dr. J. M. Frost. His talented wife is the niece of Dr. F. C. McConnell, and the University is to be congratulated on this valuable addition to its teaching force.

The Louisiana Baptist Convention has been meeting in July, one week later than the Mississippi Convention. But at its recent meeting it changed the time to November. There are advantages and disadvantages in favor of each time. We will watch to see how the fall works with our Louisiana brethren. We may ourselves change sometime. From what we gather from *The Baptist Chronicle* and other exchanges the Convention was well up to any former meeting, if not ahead of any of them. We regretted to miss it, but several things combined to render it impracticable for us to go. We remember well the good time we had a year ago with the Louisiana brethren at Winnfield.

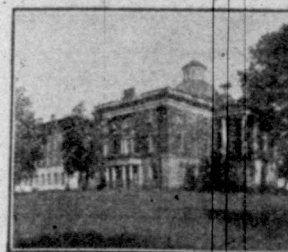
The question of match games of baseball in our colleges is just now receiving considerable attention. Most of those who are expressing themselves are opposed to these games. And several are opposed to baseball at all in our colleges. We do not

hesitate to go on record as opposed in judgment to these match games. It is pretty generally conceded that about nine-tenths of these games involve betting. Since these games furnish the occasion and so powerfully cultivate the practice of gambling, it does seem that an advocate and lover of correct morals cannot afford for one minute to aid or abet by his presence or otherwise such an institution. We know preachers who attend these match games, also women not a few, and thus lend their influence to popularize these gambling institutions.

The Louisiana Convention which recently met in Natchitoches "resolved that in the event that the people of any place conveniently located and easily accessible by railroad would offer for the proposed college an ample and attractive campus and a bonus of not less than \$30,000 in cash, this offer would be accepted." A committee of fifteen was appointed, empowered to negotiate with any place making the required offer. It was further arranged "that, in this event Mt. Lebanon College is to be changed into a preparatory school of high grade, with a course of study adapted to the curriculum of a first-class college, is to be controlled and fostered by the Baptists of Louisiana, and receive an equitable part of the interest accruing from the endowment fund." This arrangement seems to be entirely satisfactory not only to Louisiana Baptists at large, but also to those resident in Mt. Lebanon.

"My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons? For if there come unto your assembly a man with a gold ring in goodly apparel and there come in a poor man with vile raiment; and ye have respect unto him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool; are ye not then partial in yourselves, and are become judges of evil thoughts?" It would be well for our deliberative bodies to consider this when they go to elect officers. Because a man is a governor, a judge, a business or even a professor is no reason why he should be honored by a deliberative body. Neither should churches put men into influential positions because they are cultured and wealthy. We should in every such case seek out men who have an abundance of consecrated wisdom and thus honor God and not man only. One fashionable woman who is worldly is power enough in a church to keep a pastor's hands full of trouble. She need not have a very good reputation but give her money and "social standing," then set her tongue on fire of hell and the trouble will surely come.

The Scripture lesson should be regarded as a very important part of the service—it is God speaking to us. Cultivated people will not enter a church during the reading of the Scriptures, and those who desire to do so should be kindly detained in the vestibule by the ushers.

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## Summer Excursions.

Summer excursion tickets are now on sale by the Southern Railway, to the delightful summer resorts of the mountains, seashore and lakes. A copy of "Summer Homes" folder, giving full and complete information regarding all summer resorts along the Southern Railway; also information as to rates, schedules, etc., may be secured by writing to J. N. HARRISON, Dist. Pass. Agent, R. B. CREEGH, Trav. Pass. Agent, Birmingham, Alabama.

## BELLS

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| Leave Gulfport 7:35 p. m.         | 7:20 a. m. |
| Daily except Sunday. Sunday Only. |            |
| No. 5.                            | No. 7.     |
| Leave Jackson 4:30 a. m.          | 3:15 a. m. |
| No. 6.                            | No. 8.     |
| Leave Gulfport 4:05 p. m.         | 5:40 p. m. |

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North Bound--Daily.

| Stations         | No. 2   | No. 4  |
|------------------|---------|--------|
| Lv. Mobile       | 7:00am  | 4:00pm |
| " Orchard        | 7:27 "  | 4:27 " |
| " Crusier        | 7:33 "  | 4:33 " |
| " Semmes         | 7:40 "  | 4:40 " |
| " Wilmer         | 7:57 "  | 4:57 " |
| " Latonia        | 8:12 "  | 5:13 " |
| " Brushy         | 8:19 "  | 5:20 " |
| " Donovan        | 8:26 "  | 5:27 " |
| " Evanston       | 8:35 "  | 5:35 " |
| " Lucedale       | 8:41 "  | 5:42 " |
| " Eubank         | 8:52 "  | 5:53 " |
| " Bexley         | 8:59 "  | 6:00 " |
| " Merrill        | 9:11 "  | 6:12 " |
| " Leaf           | 9:28 "  | 6:29 " |
| " McLain         | 9:42 "  | 6:45 " |
| " Little Creek   | 9:47 "  | 6:50 " |
| " Beaumont       | 10:02 " | 7:04 " |
| " Hintonville    | 10:23 " | 7:26 " |
| " Richton        | 10:40 " | 7:44 " |
| " Loper          | 10:58 " | 8:03 " |
| " Ovette         | 11:12 " | 8:18 " |
| " Ellisville Jet | 11:40 " | 8:47 " |
| Ar. Laurel       | 12:08 " | 9:15 " |

South Bound--Daily.

| Stations         | No. 1  | No. 3   |
|------------------|--------|---------|
| Ar. Mobile       | 6:30pm | 11:30am |
| " Orchard        | 5:59 " | 11:02 " |
| " Crusier        | 5:53 " | 10:46 " |
| " Semmes         | 5:46 " | 10:39 " |
| " Wilmer         | 5:29 " | 10:22 " |
| " Latonia        | 5:13 " | 10:07 " |
| " Brushy         | 5:01 " | 10:00 " |
| " Donovan        | 4:55 " | 9:53 "  |
| " Evanston       | 4:47 " | 9:44 "  |
| " Lucedale       | 4:41 " | 9:38 "  |
| " Eubank         | 4:31 " | 9:27 "  |
| " Bexley         | 4:24 " | 9:21 "  |
| " Merrill        | 4:14 " | 9:11 "  |
| " Leaf           | 3:57 " | 8:52 "  |
| " McLain         | 3:43 " | 8:56 "  |
| " Little Creek   | 3:38 " | 8:50 "  |
| " Beaumont       | 3:21 " | 8:13 "  |
| " Hintonville    | 3:03 " | 7:55 "  |
| " Richton        | 2:46 " | 7:36 "  |
| " Loper          | 2:28 " | 7:20 "  |
| " Ovette         | 2:14 " | 7:06 "  |
| " Ellisville Jet | 1:46 " | 6:38 "  |
| Lv. Laurel       | 1:18 " | 6:10 "  |

NORTH BOUND. SOUTH BOUND.

No. 2--Daily. Daily--No. 1.

|                       |             |
|-----------------------|-------------|
| 12:43pm Ar. Mossville | Lv. 12:43pm |
| 1:06pm " "Stinger     | " 12:15pm   |
| 1:33pm " "Ray Springs | " 1:47am    |
| 2:19pm " "Montrose    | " 11:01am   |
| 2:48pm " "Roberts     | " 10:32am   |
| 3:20pm " "Newton      | " 10:00am   |

Hattiesburg Branch.

NORTH BOUND.

Daily except Sunday. Daily.

| No. 24.         | No. 6.  |
|-----------------|---------|
| Lv. Beaumont    | 10 10am |
| " Wingate       | 10 45am |
| " New Augusta   | 11 00am |
| " Mahmed        | 11 15am |
| " Ragland       | 8 02pm  |
| " McCallum      | 12 05pm |
| Ar. Hattiesburg | 12 50pm |

SOUTH BOUND.

Daily except Sunday.

| Daily.          | Daily.  |
|-----------------|---------|
| No. 5.          | No. 25. |
| Ar. Beaumont    | 8 05am  |
| " Wingate       | 7 49am  |
| " New Augusta   | 7 42am  |
| " Mahmed        | 7 34am  |
| " Ragland       | 7 18am  |
| " McCallum      | 7 09am  |
| Lv. Hattiesburg | 6 48am  |

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is indeed very incomplete without this binding and elevating influence within its holy precincts, and we know too well that the lack of it is very often the cause of the scattering of the family circle, and frequently the down-fall of some loved one, for the wicked and savage element have long recognized its power to attract, and sad to say, never fail to employ its influence to get the unwary within their power. Great is the pity that every home in our broad land does not use it to the same purpose.

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## Meetings of Associations for 1904.

### AUGUST.

West Judson, Uclatubba, 4 miles north-west Saltillo, M. & O. railroad, August 30.  
Chickasaw, Waynesboro, M. & O. railroad, August 31.  
Tippah, Academy, 5 miles southeast Blue Mountain, August 31.

### SEPTEMBER.

Sunflower, Shelby, Y. & M. V. railroad, September 6.  
Oxford, Bethel, 3 miles southeast Water Valley, I. C. railroad, September 7.  
Copiah, Strong Hope, 11 miles east Wesson, I. C. railroad, September 8.  
Columbus, Starkville, Aberdeen Branch I. C. railroad, September 9.  
Pearl River, Caney, 17 miles east Columbia, September 10.  
Chickasaw, Bethel, 10 miles west Eru, September 13.  
Tishomingo, Cross Roads, 9 miles southwest Iuka, September 16.  
Mount Pisgah, Poplar Springs, Newton county, September 17.  
Strong River, Stonewall, 4 miles east Shivers, Columbia Branch G. & S. I. railroad, September 17.  
Calhoun, Elani, 3 miles east Coffeyville, I. C. railroad, September 21.  
Bogue Chitto, Enon, 16 miles east Summit, I. C. railroad, September 22.  
Union, New Providence, 20 miles west Brookhaven, I. C. railroad, September 22.  
Red Creek, Cypress, 12 miles east Brooklyn, G. & S. I. railroad, September 24.  
Rankin County, Beulah (Polkville), September 27.  
Yazoo, Carrollton, Southern Railroad, September 27.  
Zion, Spring Hill, 6 miles east Slate Springs, September 28.  
Lawrence County, Antioch, 10 miles southwest Monticello, September 30.  
Carey, Gloster, Y. & M. V. railroad, September 30.  
Bethel: Pine Ridge church, 8 miles s w of Sumrall, Marion county. Saturday, September 17.  
Tallahatchie: Pine Grove church, 5 miles west of Ellisville, Saturday, Sept. 17.

### OCTOBER.

Chester, Clear Springs, 10 miles north-west Ackerman, Aberdeen Branch I. C. railroad, October 1.  
Chocktaw, Blackwater, Kemper county, October 1.  
Liberty, Elam, Clark county, October 1.  
Aberdeen, Central Grove, 7 miles east Okolona, M. & O. railroad, October 4.  
Deer Creek, Hollendale, Y. & M. V. railroad, October 4.  
Hobolochitte, Union, 8 miles from Carriere, October 5.  
Yalobusha, Grenada, I. C. railroad, October 6.  
Lauderdale County, Causeville, October 7.  
Mississippi, Mt. Zion, 20 miles west Summit, I. C. railroad, October 7.  
Louisville, Murphy Creek, 7 miles east Louisville, October 8.  
Magee's Creek, Spring Creek, 4 miles east Kentwood, La., I. C. railroad, October 8.  
Pearl Leaf, New Hope, October 8.  
Pearl Valley, High Hill, Neshoba county, October 8.  
Central, Bethesda, 6 miles northwest Terry, I. C. railroad, October 11.  
Coldwater, Senatobia, I. C. railroad, October 12.  
New Liberty, Eden, 14 miles west Sylva, rena, October 12.

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Kosciusko, Yokanookany, 10 miles south Kosciusko, Aberdeen Branch I. C. railroad, September 6.  
Sprey, New Prospect, 7 miles east Aberdeen, K. C., M. & B., and I. C. railroad, October 8.  
Lincoln County, Damascus, 16 miles west Brookhaven, I. C. railroad, October 14.

Hopewell, Line Creek, 5 miles southwest Morton, A. & V. railroad, October 15.  
Leaf River, Washington, Greene county, October 15.

Tombigbee, Highland, 18 miles south Iuka, M. & C. railroad, October 15.  
Trinity, Bently, 16 miles north Empora, Southern Railroad, October 19.

Harmony, Standing Pine, 25 miles north Forest, A. & V. railroad, October 21.  
South Mississippi, New Hope, October 22.

EBENEZER: Big Creek church, Jones county, 9 miles nw from Ellisville, Saturday, October 1.  
OKTIBBEH: Rocky Creek church, Newton county, Saturday, October 29.

### NOVEMBER

Lebanon, Ellisville, N. O. & N. E. railroad, November 2.

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Founded in 1877 by Alfred Shorter. The only endowed Baptist College for women in the South. Stands foremost in America in point of health. Offers a thorough education under ideal conditions. "The best school for the best people." Music Conservatory offers unequalled advantages. Early registration necessary. Many late applicants turned away last year. Session opens Sept. 15th. Illustrated catalogue will be sent free, postpaid, on application to PRESIDENT SIMMONS, P. O. Box 523, Rome, Ga.

## THE MISSISSIPPI TEACHERS' AGENCY Has Nearly 100 Vacancies!

Among them may be mentioned the following: 16 Principals, \$55.00 to \$110.00 per month; 22 Assistants, Graded Schools. We have calls for a number of good Teachers for rural schools.

## Mississippi Teachers' Agency, Jackson, Miss.

W. B. Thomason, M. D., Physician and Surgeon. Residence 201 North State Street. Office in Century Building, third floor. Telephone at residence, No. 623. Office Hours 9 to 11 a. m., 2 to 4 p. m.

## Cæsar's Head Hotel, CÆSAR'S HEAD, S. C.

4,000 feet above the Sea. Views into several States. Temperature from 50 to 75 degrees. Dry air, breezy nights. Crystal spring water. Home life for guests. Telephone and daily mails. Resident Physician. Hack line from Brandy, N. C., or Greenville, S. C. Open from June 1st to October 1st. For other information write to J. E. GWINN, Mgr., Cæsar's Head, S. C.

## World's Fair, St. Louis, Mo.

Low excursion tickets sold daily by the Southern Railway. For full information regarding rates, schedules, etc., call on any Southern Railway agent, or write.

J. H. HARRISON, Dist. Pass. Agent, R. B. CREEGH, Trav. Pass. Agent, Birmingham, Alabama.

## Dr. H. H. HARRISON, Practitioner in the City of Jackson.

Office and Consulting Rooms over Harrington's Drug Store, 338 West Capitol Street, near the Edwards and Lawrence Hotels.

## World's Fair, St. Louis.

Tickets at low rates now on sale. For particulars apply to any Mobile and Ohio R. R. Agent.

## Excursion Rates to Hot Springs and Eureka Springs, Ark.

The Queen and Crescent will sell tickets each Wednesday and Saturday in July, August and September, to Hot Springs or Eureka Springs, Ark., at rate of one fare plus \$2.00 for the round trip, return limit sixty days.

J. W. NORTON, Ticket Agent.

## World's Fair Excursions.

EVERY TUESDAY AND THURSDAY IN JUNE VIA MOBILE AND OHIO RAILROAD.

Every Tuesday and Thursday in June the Mobile and Ohio Railroad will sell excursion tickets to St. Louis at rates less than half. Return limits liberal. Apply to M. & O. R. R. agents for particulars.

## Relief in Six Hours.

Distressing Kidney and Bladder Disease relieved in six hours by "New Great South American Kidney Cure." It is a great surprise on account of its exceeding promptness in relieving pain in bladder, kidneys and back, in male or female. Relieves retention of water almost immediately. If you want quick relief and cure this is the remedy. Sold by The Jones Drug Store, Jackson, Miss. Mail orders promptly filled.

## BAPTISTAL PANTS.

STANDARD QUALITY at FACTORY PRICES.

Write to THE BAPTIST, JACKSON, MISS.

\$100—Dr. E. Deethon's Anti-Diuretic may be worth to you more than \$100 if you have a child who soils bedding from incontinence of water during sleep. Cures old and young alike. It arrests the trouble at once. \$1. Sold by The Jones Drug Store, Jackson, Miss. Mail orders promptly filled.

## Chas. A. Barber, M. D., SPECIALIST.

Treats all Diseases of the Eye, Ear, Nose and Throat. OFFICES CENTURY BUILDING. JACKSON, MISS.

## Notice.

Any one desiring a governess well qualified and with experience, should address "R." in care of THE BAPTIST, Jackson, Miss.

## SPECIAL LOW RATES VIA THE SOUTH. ERN RAILWAY.

Boston, Mass., and return, account of G. A. R. Re-union, August 15th-20th. Tickets only sold on August 12, 13 and 14th, at less than one fare round trip, limited to August 20th for return. Tickets may be extended to Sept. 30 by depositing same with joint agent at Boston on or before August 20th and paying fee of 50 cents.

Louisville, Ky., and return, account Biennial Conclave K. of P. Tickets sold August 13th to 16th inclusive, at one fare plus twenty-five cents for the round trip, final limit August 31st, 1904. Tickets may be extended to Sept. 15th by depositing same at Louisville on or before August 31st and paying fee of fifty cents to joint agent. Tickets may be purchased reading direct to Louisville and returning via St. Louis, with a ten day stop over at St. Louis and thence direct to starting point at a higher rate than above quoted. One dollar will have to be paid in St. Louis to obtain the ten day stop over at that point. Return transit limit of the diverse route tickets may be extended to Sept. 25th by depositing same and paying fee of fifty cents to joint agent, Louisville, Ky.

Monteagle, Tenn., and return, account S. S. Institute. One fare plus twenty-five cents, round trip. Tickets sold August 5, 6 and 8th, limited to August 31, with privilege of extension to October 31 by paying difference between above rate and the regular Summer Tourist rate.

Richmond, Va., and return, account Grand Fountain United order True Reformers. One fare plus twenty-five cents for the round trip. Tickets sold September 4-7th, limited to Sept. 15th for return.

San Francisco and Los Angeles, Cal. Account Triennial Conclave Knights Templar, Sovereign Grand Lodge I. O. O. F., Sept. 1904. Less than the one way standard rate has been authorized for the round trip account of the above occasions. Tickets will be on sale from Aug. 15th to Sept. 9th inclusive, limited to Oct. 23d for return. Diverse routes may be secured on this trip if desired, also side trips at additional cost.

Summer Tourist Rates to all summer resorts, also to Colorado and Utah resorts. For detailed information regarding the above trips, rates, sleeping car reservations, schedules, etc., call on nearest Southern Railway Agent or address J. N. HARRISON, Dist. Pass. Agent, Birmingham, Ala.

## Unfermented Wine.

I had a greater run for communion wine than formerly and run out of it. I ordered from The Baptist Publication Society and the branch was out at Atlanta, Ga., and the order was delayed in transit. I had several orders from different places to fill on arrival; those orders have been misplaced and I take this method of asking those not having received their wine to reorder. W. H. PATTON, Shubuta, Miss.

## Special Low Rates to St. Louis and Chicago.

August 13th, 1904, low round trip tickets via the Mobile and Ohio Railroad to St. Louis, Chicago, Cincinnati and Louisville, from agency stations between New Orleans, Mobile and Union City, Tenn., inclusive, including Columbus, Aberdeen, Starkville and Houston, Miss. Apply to M. & O. R. R. Agents for particulars.

## Deaths.

[Death notices of 100 words and marriage notices of 25 are printed free; all over, cost one cent per word, which must accompany a copy of notice.]

### Mrs. Elizabeth Bell.

Mrs. Elizabeth Bell, born Feb. 22, 1836. Married July 4th, 1854. Died June 26, 1904.

She was the mother of twelve children, seven girls and five boys; the grand mother of 35. Her children are all married and are members of the Baptist church, save one.

Her husband preceded her to the burial land 15 years and one day. Sister Bell, no doubt, was not without her faults, yet I believe she was as good a woman as I ever saw in my life. Life, to her, meant labor. She seemed to be unconscious of all the good she did, and would not allow any one to speak to her of her kindness. She was truly a servant of the needy and that without price. She did not serve others as a duty, but as a pleasure. Were any sick, she visited them, were any hungry, she fed them, were any naked, she clothed them, did any mourn, she comforted them. She could get right into a poor broken heart and console it as very few could do. She was not good, for the Savior says, there is none good no not one. But she was faithful to her husband, faithful to her children, faithful to her neighbors, faithful to her church and faithful to her God.

Oh that it may be truly said of her children and grand-children, neighbors and friends, as it can be said of her, the world is better by them having lived in it, for she made a lasting impress on the world for good. We mourn with the children and grand-children, but we will be comforted for we know that she rests from her labors. W. S. ROGERS.

Mrs. Susan Austin Hall, died in Pascagoula, Miss., on July 19, 1904. Mrs. Hall was born in Damariscotta, Maine, and was 69 years and 9 months of age. She had been a resident of Pascagoula for about 25 years and a consistent member of the Baptist church since childhood. She was a bright and shining light in the community and her gentleness, steadfastness and faithfulness to the truth excited the admiration of all who knew her. She leaves behind two daughters, Miss Lena Hall and Mrs. Mamie Friar. She was preceded to the better land by her only son-in-law, Bro. Chas. Friar, who passed away eight months ago, and by her little grand-daughter, Bessie Friar, who was taken unto the Saviour a little more than two months ago.

Sister Hall's last testimony was very comforting and reassuring and her life went out peacefully like the fading of a bright day. L. N. BROCK.

### Mrs. Lizzie McCoy.

Mrs. Lizzie McCoy was called home to her eternal reward on the 12th of July, after a short spell of sickness which proved fatal. She had impressed her pastor the short time he knew her as a noble, sweet spirited Christian. She leaves such noble sons and daughters as Mr. J. L. McCoy and Mrs. Pratt Smith to mourn her death. May God comfort the bereaved. Her pastor, JOSEPH JACOB.

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### G. W. Elkin.

G. W. Elkin died on the 9th of April, 1904, at his home in Meridian, Miss., after a short but severe attack of pneumonia. He was born in Noxubee county, Miss., June 27, 1857. When fourteen years old, he was converted and united with the Brooksville Baptist church, changing his membership later to the Pleasant Grove church, of which he was a consistent member till his removal to Meridian in 1894 when with his wife, he united with the 1st Baptist church. He was ordained a deacon in January preceding his death.

On the afternoon of the 10th, in the presence of a vast concourse of people, his body was laid to rest in Magnolia cemetery, there to await the glad resurrection morn.

Friends and loved ones did all they could to stay the coming of the "death angel," but all in vain. The summons to leave his earthly home had come. The Saviour claimed his own for the home in His Father's house already prepared for him.

When it was known that he had indeed left us, a great wave of sorrow swept the entire community. A deep sense of personal loss was felt by scores of friends.

As his pastor in his eloquent tribute to his memory expressed it, his death was felt to be "a public calamity." and to himself "a personal bereavement."

It was in his home life, however, that his virtues shone with brightest lustre. Having known him intimately from boyhood, I can truthfully say, I never knew a more tender, loving, devoted son, brother, husband and father than he.

To the devoted wife, who was prevented by illness from ministering to him in his last moments, the blow was indeed crushing. More and more as the days go by, she misses the welcome foot-step that always brought such joy and gladness. More and more is missed the loving care that anticipated all her needs.

As she looks into the face of her little babe, the sad thought comes, "she will never know the wealth and tenderness of a father's love." How she misses a father's guiding hand for her precious boys.

May God, whose ways though not understood are always right, give sustaining grace to each bereaved one—the aged invalid mother, sister, brothers heart-broken wife, and may the dear boys follow the foot steps of a father who left to them the rich heritage of an unsullied name, the example of a noble unselfish Christian life.

"God's plans like lilies Pure and white unfold. We must not tear the close-shut leaves apart. Time will reveal the calyxes of gold."

A. H. J.

### Resolutions of Sympathy

Adopted by the B. Y. P. U., of the Fifteenth Avenue Baptist Church, Meridian, Miss.

Whereas our all-wise Creator has seen fit, in his wisdom, to call from our midst our highly esteemed and much beloved sister Johnson,

And whereas, our much beloved pastor, brother G. C. Johnson, has been deeply grieved and had his home made very sad by the death of his loving wife and our beloved sister, now therefore,

Be it resolved by the B. Y. P. U., of the Fifteenth Avenue Baptist Church:

## ANNOUNCEMENTS.

We are authorized to announce Hon. John Sharp Williams as a candidate for Representative in the 59th Congress from the Eighth District of Mississippi, subject to the action of the Democratic party.

War at best is an awful expedient. Order your buggy from Brown Bros.

Mrs. Miles, wife of Gen. Nelson A. Miles, died on the 2d inst. quite suddenly.

The Mitchell Wagon Co. presented the Orphanage with a handsome wagon.

The Japanese are proving themselves more than a match for the big Russians, so far.

Try one of Brown Bros. Columbus Buggies.

The strikes are being allayed somewhat.

Brown Bros. sell Columbus Buggies, Chattanooga, Weber, and Mitchell Wagons, and all kinds of Harness.

### A Beautiful Complexion.

Is a necessity for ladies and desirable for men. If troubled with disfigurements in the form of inflamed itching patches, ugly pimples or any other untoward complexion, beautifully your complexion with Tetterine. One box will do the work. Fragrant, harmless, effective. 50 cents per box at Druggists, or by mail from J. T. Shuptrine, Mgr., Savannah, Ga.

## An Ordinance Extending the Limits of the Corporation of CLINTON, MISSISSIPPI.

Be it ordained by the Mayor and Board of Aldermen of the town of Clinton, that the boundaries of said town of Clinton be and they are hereby extended and enlarged so as to embrace the following territory in Hinds county, not heretofore included within the limits of said corporation, to-wit:

SECTION 1. Beginning at the s. e. cor. of w<sup>1</sup>/<sub>2</sub> of n. w<sup>1</sup>/<sub>4</sub> sec. 29, thence north 6 chains and ninety three links, thence east 10 chains and ninety-eight links, thence north to the A. & V. Ry., and 30 feet beyond said railway, thence along a line parallel to said railway and 30 feet distant from it northwesterly to the western boundary line of e<sup>1</sup>/<sub>2</sub> of n. w<sup>1</sup>/<sub>4</sub> of sec. 29, said territory being and lying in e<sup>1</sup>/<sub>2</sub> n. w<sup>1</sup>/<sub>4</sub> sec. 29, t. 6, r. 1 w.

Sec. 2. Be it further ordained, that the limits and boundaries of said town of Clinton are so enlarged; and as fixed by this ordinance shall be and are as follows:

Beginning at the s. w. cor. of e<sup>1</sup>/<sub>2</sub> of n. w<sup>1</sup>/<sub>4</sub> of sec. 30, thence east forty and one-half chains to the s. e. cor. of w<sup>1</sup>/<sub>2</sub> of n. w<sup>1</sup>/<sub>4</sub> sec. 29, thence north 6 chains and ninety-three links, thence east 10 chains and ninety-eight links, thence north to A. & V. Railway, and thirty feet beyond said railway, thence along a line parallel to said railway and thirty feet distant from it northwesterly to the western boundary line of e<sup>1</sup>/<sub>2</sub> of the s. e<sup>1</sup>/<sub>4</sub> of sec. 29, thence south to the point of beginning, all being and lying in t. 6, r. 1 w.

Sec. 3. Be it further ordained, that this ordinance shall be published and shall take effect as provided in section 2912 a, Annotated Code of Mississippi, 1892.

Approved F. b. 25, 1904.

J. W. PROVINE, Mayor.

J. M. SHARP, Clerk.

## Southern Business University,

Mobile, Alabama. "Leading Business College on the Gulf Coast."

Bookkeeping, Shorthand, Telegraphy and English Branches. 3-Month Course in any Department \$35.00. Board \$10 per month. Write for New Catalogue.



LEARN TELEGRAPHY and STATION WORK FOR RAILWAY SERVICE. We will teach you quickly, thoroughly, practically, and REPAIR TUITION if situation is not assigned you. For full particulars address DALLAS TELEGRAPH COLLEGE, Dallas, Texas.



TAKE NO SUBSTITUTE IF YOUR DEALER DOES NOT CARRY THEM. A POSTAL CARD TO US WILL TELL YOU WHERE YOU CAN GET THEM. CRADDOCK-TERRY CO. LEADING SHOE MANUFACTURERS OF THE SOUTH. LYNCHBURG - VA.



## WOMAN'S WORK.

Mrs. JULIA T. JOHNSON, Editor.  
P. O. Clinton, Miss.

[Direct all communications for this department to Clinton, Miss.]

## Woman's Central Committee:

Mrs. E. G. Hackett, President,  
Meridian; Mrs. W. R. Woods,  
Secretary, Meridian.

## Program.

August, 1904.

Subject—Fields and Forces of the Foreign Board.

1. Hymn—"Onward Christian Soldier."

2. The Duty of the Church—John 3:14-17; Matt. 28:18-20; John 17:18; Mark 16:14; Luke 24:44-48; Mark 16:14-16, 19-20.

3. Encouragements for Leader from the Secretary of the Foreign Mission Board, Dr. R. J. Willingham. "We believe that our people wish to do the very best work for the Master." "Our work in Japan has not been seriously interfered with by the war between Japan and Russia." "The Board has decided to open a mission in Persia where for centuries the Mohammedans have held sway." "Let us arise in the strength of our Christ and go forward to possess the earth for Him."

4. Several Prayers for Southern Baptist Convention in Foreign Fields: China, Japan, Africa, Mexico, Italy, Brazil, Argentina.

5. Missionary Card Board—Cut out sets of cards, two by four inches, using different color for each foreign field. Upon cards, write or paste interesting facts from "Catechism on Foreign Mission Work," the cards belonging to a set to be read one after another. They may then be kept as souvenirs.

6. Reading of Minutes, Old and New Business.

7. Financial and Other Forces of Foreign Board 1903-1904—Total Receipts \$247,629. W. M. U. contributed \$47,777, an increase of \$10,925 over last year. Sixteen new missionaries, making in all a force of 353 workers; 2,076 baptisms reported. Training Schools and schools for children, important factors in permanent work. Medical work, a great power in opening hearts. Publication work in foreign lands, a mighty force through millions of pages of literature.

8. Discuss ways in which W. M. U. Societies may help the work of the Foreign Board. (See Recommendations F. B.)

9. Narrative Leaflet—"Why Our Society Did Not Disband," by Mrs. J. N.

\$100 Reward \$100.

The readers of this paper will be pleased to learn that there is at least one dreadful disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address, F. J. CHENEY & Co., Toledo, O. Sold by druggists, 75c. Hall's Family Pills are the best.

## Hair Splits

"I have used Ayer's Hair Vigor for thirty years. It is elegant for a hair dressing and for keeping the hair from splitting at the ends."—J. A. Gruenfelder, Grantfork, Ill.

Hair-splitting splits friendships. If the hair-splitting is done on your own head, it loses friends for you, for every hair of your head is a friend.

Ayer's Hair Vigor in advance will prevent the splitting. If the splitting has begun, it will stop it.

\$1.00 a bottle. All druggists.

If your druggist cannot supply you, send us one dollar and we will express you a bottle. Be sure and give the name of your nearest express office. Address, J. C. AYER CO., Lowell, Mass.

McCorr.

10. Prayer that the words of Wm. Carey. "I will go down but remember you must hold the rope," may be a force in each life.

RICHMOND, VA., 1904.

DEAR SISTERS:—Those of you who were at the glorious Convention in Nashville have doubtless been joining with me in praise to God ever since for the blessed manifestation of His presence in our midst, as we were praying and planning together for the advancement of His Kingdom. While we thought gratefully of the contributions which had come up from the churches, the largest in our history, (\$247,629.69), we rejoiced even more when we heard of the 2,076 baptisms on the foreign field during the past year. As we waited together in Nashville, laying out our plans for the new year, who can forget that glorious sight of twenty missionaries facing us, who were to go out soon to the foreign fields, and then all over the audience numbers of young people rising up and signifying that they were ready to go in obedience to God's call; while strong men and women praised and prayed, wept and rejoiced, and God manifested Himself mightily among us. We wish to send out this year fifty new missionaries—fourteen of these were already appointed when we met in Nashville, and since then a number of others have been appointed. Let us pray God to move upon our very best, even tho' we have to give up some of our pastors, and tho' we have to give up loved children from our homes. The influence that woman has in training and influencing souls

There's Health  
IN  
Lemon Juice

Various experiments by eminent scientists have proven the great value of lemons in destroying the germs of typhoid and other fevers. Germs of diseases are deposited in the system by the failure of the bowels to act regularly. MOZLEY'S LEMON ELIXIR is an ideal laxative, made from the juice of pure lemons, and has no equal for cleansing the system of all impurities. It acts promptly on the bowels, liver and kidneys, and does not gripe or cause any unpleasantness. 50 cents per bottle at all drug stores.

Mozley's  
Lemon Elixir.

Made of Lemons.

for God, only eternity will be able to reveal.

The gifts of the Sisters last year showed a noble advance, going up to nearly \$50,000, and we are depending on you to make much larger contributions this year. Your Christmas Offering amounting last year to \$11,000, was a great help in the work.

Perhaps the Sisters are in no way doing more good than by giving information and awakening interest in our churches and homes. Your circulation of the Foreign Mission Journal has helped very much. We ask you to continue this good work. We will gladly furnish Mission tracts and sample Journals, free, to anyone who wishes to use them.

May the Spirit of God rest upon our mothers, wives, sisters and daughters, and may they form a band of consecrated workers, earnest and active, each one of whom will be worthy of the Master's loving approval, "She hath done what she could." Thanking you for your helpful co-operation.

Yours fraternally,

R. J. WILLINGHAM, Cor. Sec'y.

## A Lesson of Consecration.

ADONIRAM JUDSON.

(Born Aug. 9, 1788; died April 12, 1850.)

While resting in a tavern Judson heard in the next room to him the outcry of a dying infidel, and discovered in the morning that the one going into the awful unknown without salvation was his classmate. This led to Judson's conversion. He became the "Apostle to Burmah,"

and his life's record is a remarkable story. Nothing could turn him from his chosen work. Opposition was on every hand. No provision was at first made for his support. He and his heroic family were in a land ruled by a despot. Brutal murders and audacious robberies were of constant occurrence. The people knew nothing of Christ, and to renounce the faith of Budha was punishable with death. Despite all this, with the fearful ravages of fever, the repeated visitations of death in his family, the outbreak of war, his imprisonment, the cruel treatment of his wife by the authorities, he fought unflinchingly the battle of the cross of Christ. He died alone, at sea, and was buried at night beneath the waves.

## For sale.

HOUSE AND LOT, and several valuable building lots in Clinton for sale. Purchasers are referred to the undersigned, at Raymond, Miss.

W. T. RATLIFF.

## Notice!

I want every man and woman of the United States interested either for themselves or friends, in the cure of Opium and Whisky habits to have one of my books on these diseases. Address Dr. B. M. Woolley, Atlanta, Ga., B-x 389, and one will be sent you free.

## Florida.

26 out of 45 counties of Florida under total prohibition and large sections of the rest have driven out the saloon.

In 1901 the legislature passed a law that incorporated towns and cities have power to restrict or prohibit the saloons in their localities.

A \$200 fine was placed on soliciting orders in prohibition territory.

In 1803, the legislature passed a law forbidding the sale, taking orders for, or even delivering liquors; in any mill manufactory, phosphate plant or turpentine still.

## A Texas Wonder.

## Hall's Great Discovery.

One small bottle of the Texas Wonder, Hall's Great Discovery, cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment and seldom fails to perfect a cure. Dr. E. W. Hall, Sole Manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

New Iberia, La., March 11, '99.—Dr. E. W. Hall, St. Louis, Mo.—I am 60 years old and have used a number of preparations for kidney and bladder troubles, but can truthfully say that nothing has proved as effective as your great discovery, which I can cheerfully recommend. JOS. A. CARLIN, Rayne, La.

## Dr. DeWitt's Eclectic Cure.

To those who have Dr. DeWitt's Eclectic Cure, the directions are as follows:

## For Toothache,

Saturate a piece of cotton with Dr. DeWitt's Eclectic Cure and put into the cavity of the tooth, and bathe outside well.

## Sore Throat.

Spray or gargle the throat well with Dr. DeWitt's Eclectic Cure, weakened with water, and bathe outside freely.

## For Chills.

Take a teaspoonful of Dr. DeWitt's Eclectic Cure every hour for four or five hours before chill is expected.

## Cure For Whiskey.

Half a teaspoonful in water will satisfy the craving for spiritous liquors. Man may cure himself of using Alcoholic Stimulants.

For ordinary diseases, follow the directions.

For Nervous Debility, take one teaspoonful in from one-fourth to one half glass of sweetened Water. Dose for children in proportion.

## Drinking Water Harmless.

If you are going to either the Mountains or the Seaboard, a vial of Dr. DeWitt's Eclectic Cure is a very proper thing to have with you. A few drops will render change of water harmless.

## See This.

Sumter, S. C., July 29, 1897.

Gentlemen: I have used Dr. DeWitt's Eclectic Cure for neuralgia and it has never failed to give me almost instant relief. It is the best remedy I have ever tried.

A cure for Asiatic Cholera, and for all Stomach and Bowel Derangements. A Marvellous Relief and Sovereign Cure for Malarial Rheumatism, many pairs and facial neuralgia.

Sovereign remedy for Cramp Colic, Cholera Morbus and Cholera.

Wherever there is pain, apply it.

You've all to gain, try it.

Price 25, 50, and \$1 per bottle.

The W. J. Parker Co.,  
Sole Mfg. and Prop.,  
No. 7 S. Howard St., Baltimore, Md.,  
U. S. A.

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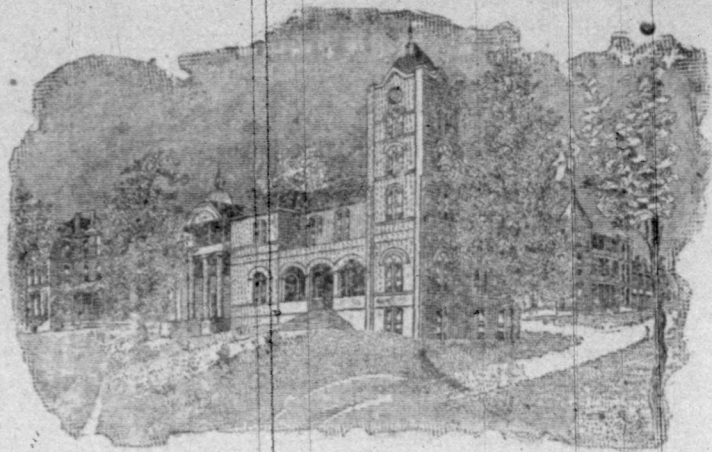
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